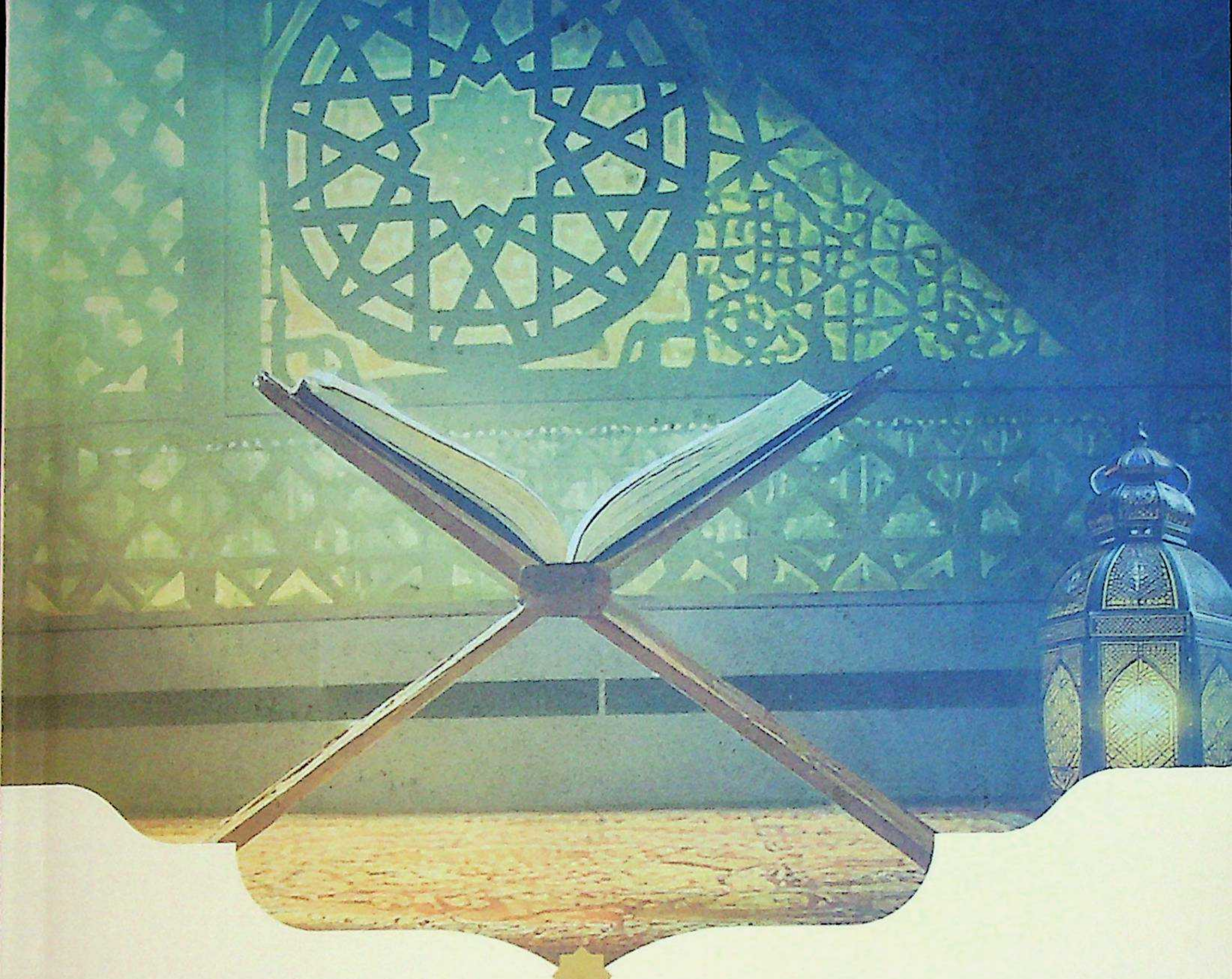

Spiritual JOURNEYS

THROUGH
THE DAILY SUPPLICATIONS OF THE HOLY MONTH OF RAMADAN

SAYID JAFAR AL HASANY, PHD

Spiritual Journeys

through

The Daily Supplications of the holy month of Ramadan

SPIRITUAL JOURNEYS

THROUGH

THE DAILY SUPPLICATIONS OF THE HOLY MONTH OF RAMADAN

SAYID JAFAR AL HASANY, PHD

I.M.A.M.

IMAM MAHDI ASSOCIATION OF MARJAEYA

I.M.A.M.

Imam Mahdi Association of Marjaeya, Dearborn,
MI 48124, www.imam-us.org
©2025 by Imam Mahdi Association of Marjaeya
(I.M.A.M.), Inc.
All rights reserved. Published 2025.
Printed in the United States of America.

ISBN: 979-8-9856667-8-6

No part of this publication may be reproduced without permission from I.M.A.M., except in cases of fair use.
Brief quotations, especially for the purpose of propagating Islamic teachings, are allowed.

Contents

I.M.A.M.'s Foreword xiii

Introduction 1
Concision 3
Methodology 3
A note on supplications 4
Spiritual progression 6

Day 1 11
Main themes 11
Spiritual journey 12
"in it" 12
The fast of those who truly fast 13
The great honors of those who truly fast 17
The rising of those who truly rise (in worship) 17
The sleep of those who are oblivious 19
Distracted heedlessness 19
Physical sleep 21
Alignment of inside and outside 22

Day 2 25
Main themes 25
Spiritual journey 25
Building without destroying 26
Closer to God's satisfaction 28
Away from God's wrath 31
Fortune of reciting God's Words 33

Day 3 37
Main themes 37
Spiritual journey 37
God's Generosity 38
Wakefulness 40

Away from foolishness 41
Ask God for goodness 44
The pathways of goodness 45

Day 4 47
Main themes 47
Spiritual journey 48
Honoring the responsibility 49
Seeking power and guidance from God 50
Establishing the command of God 50
Experiencing the sweetness of remembrance 52
Achieving the required thanking of God 56
Benefitting from the protection and concealment of the All-Seeing 58

Day 5 59
Main themes 59
Spiritual journey 59
Three steps towards nearness to God 60
The first step 61
The second step 61
The third step 61
Praying for forgiveness 61
The station of those who are obedient 64
Righteousness 65
Humility and devotion 65
Close friends who are drawn near 66

Day 6 69
Main themes 69
Spiritual journey 69
Avoiding effects of wrongdoing 71
Abandonment as the cause for disobedience 72
The whips of divine punishment 75
Invoking the divine trait of benefaction 76

Day 7 79
Main themes 79
Spiritual journey 79

To be worthy of divine providence 81
Worship aided by God 82
Obligatory prayer 83
Divine guidance 84
    Factors of guidance 85
    Factors of misguidance 86

Day 8 89
Main themes 89
Spiritual journey 89
Hope in God's pleasure through treating others well 90
Compassion towards the orphans 91
    Spiritual orphanhood 94
Giving of food and spreading of peace 94
    Spiritual feeding 96
Spreading peace 97
Companionship of those who are noble 98
    A companionship that makes you proud 99
    Companionship of those who carry knowledge 99
    Honor in manners and interactions 99

Day 9 101
Main themes 101
Spiritual journey 101
Being in God's service 102
The vastness of divine mercy 103
Calling forth God's mercy 104
The rank of satisfaction 105

Day 10 109
Main themes 109
Spiritual journey 109
Looking to be distinguished 110
The trusting ones 112
The triumphant ones 113
The ones drawn near 115

Day 11 .... **117**
Main themes 117
Spiritual journey 117
Leveraging love and hate to our advantage 118
Virtue 119
Love of good, and hate of evil 121
When love and hate are altered 122
Hate of disobedience 123
Warning against divine wrath 125

Day 12 .... **127**
Main themes 127
Spiritual journey 128
Choosing stability over anxiety 128
Beauty of Concealment 129
Chastity 130
Abstaining from the forbidden 130
Independence from people and things 131
Contentment 132
Fairness 134
Greater than justice and fairness 136

Day 13 .... **137**
Main themes 137
Spiritual journey 137
How to become delighted 138
Moral purity 139
Patience over difficulties 140
Piety 141
God is the delight of the eye of the destitute 142

Day 14 .... **145**
Main themes 145
Spiritual journey 145
Avoiding disgrace 146
How does sin lead to degradation? 147
Errors and Forgiveness 147

Seeking Refuge from Calamities 150

Day 15 .... **155**
Main themes 155
Spiritual journey 155
Calming the heart with humility and God-fearing 156
Obedience of the Humble 157
Opening of the spiritual heart 159
Penitence of the humble 160

Day 16 .... **165**
Main themes 165
Spiritual journey 165
Choosing our friends carefully 166
Alignment with the most righteous 167
Fulfillment of the promises made to God 168
Perpetual fear 169
Acts motivated by love for God 169
Doing things purely for the sake of God 169
The company of the wicked 170

Day 17 .... **173**
Main themes 173
Spiritual journey 173
Prayers and blessings upon the Holy Prophet and his family 174
Guidance 176
Righteous deeds 177
Fulfillment of needs 178

Day 18 .... **183**
Main themes 183
Spiritual journey 183
Seeing through a light from the Almighty 184
Pre-dawn as the time of seeking refuge with the Almighty 186
The light of the hearts 188
Absolute submission to God Almighty 190

Day 19 .... **193**
Main themes........ 193
Spiritual journey 193
Seizing the blessing of time 194
Blessings........ 195
Deprivation of good deeds 197

Day 20 .... **201**
Main themes........ 201
Spiritual journey 201
Inner peace........ 202
Gates of Paradise 203
The Price of Paradise 206
Gates of Fire........ 206
Reciting the Holy Qur'an 209

Day 21 .... **211**
Main themes........ 211
Spiritual journey 211
Our pressing needs 212
Guidance and guides to God's Pleasure 214
The paths of the devil........ 215
Story with a moral........ 219
The greatest of delusions 219

Day 22 .... **221**
Main themes........ 221
Spiritual journey 221
The prayer of the distressed........ 222
The means to divine favor........ 224
Protection from Satan's Deceit........ 224
Rewards in the afterlife........ 225
Following the Prophet and Believing in Him 225
The causes for God's pleasure and satisfaction 226

Day 23 .... **229**
Main themes........ 229
Spiritual journey 230

Avoidance of the path of sin 230
Inner Purity 232
Flaws and shortcomings 234
The Divine Test 234

Day 24 239
Main themes 239
Spiritual journey 239
Seeking from the Most Generous 240
Seeking that which pleases God 242
Seeking refuge 242
Avoiding What Angers God 245

Day 25 247
Main themes 247
Spiritual journey 247
Safeguarding the heart through allegiance and disassociation 248
Faith is itself Love and Enmity 249
The Prophet, the Exemplary Role Model 251

Day 26 255
Main themes 255
Spiritual journey 255
Praying to the All-Hearing 256
Thanked and appreciated deeds 258
Forgiveness 259
Acceptance of Deeds 261
Concealing Faults 262

Day 27 265
Main themes 265
Spiritual journey 265
Take the step of the righteous and change the path of your life 267
Laylat al-Qadr 268
Hardship and Ease 269
Acceptance of Excuses 270

Day 28 273
Main themes 273
Spiritual journey 273
Be distinguished by your insistence 275
Voluntary Acts of Worship 275
Response to Supplication 278
Means to Approach God Almighty 279

Day 29 281
Main themes 281
Spiritual journey 281
Put yourself in Mercy's way 282
The All-Encompassing Divine Mercy 283
The Specific Divine Mercy 283
Facilitation towards Success or Rejection 285
Darkness of Transgressions 287

Day 30 291
Main themes 291
Spiritual journey 292
The blessing of Muhammad and his purified family 293
Gratitude in Obedience 294
Who is doing a favour to whom? 294
But how does one express gratitude to God for obedience? 295
Branches stemming from roots 297
The Rank of the Messenger and his family (pbut) 298

I.M.A.M.'s Foreword

In the name of God, Most Beneficent, Most Merciful

"And your Lord said, 'Call upon Me; I will respond to you."[1]

Connection to God, the Almighty, serves as a foundational pillar in the edifice of a complete human character. When God (swt) created humankind and designated them as His vicegerents upon this Earth, "And when your Lord said to the angels, 'Indeed, I will make upon the earth a vicegerent",[2] He endowed them with everything required to fulfill their divine mission and attain happiness in this life as well as the hereafter. Among the bounties He describes as "subject to you what is in the heavens and what is on the earth" and "His blessings, both visible and hidden"[3] is teaching human beings how to supplicate, as He commands, "Call upon Me."

However, life's journey is not a mere procession adorned with red carpets and flowers because people will inevitably confront numerous challenges, difficulties, trials, and tests. Without the fortitude found in faith and the unwavering strength derived from God's omnipotence, one risks succumbing to failure and despair. Therefore, God (swt) exhorts His servants to engage in prayer, declaring, "Say, 'What would my Lord care for you if not for your supplication?'"[4] Moreover, it is narrated in a hadith, "Dua (supplication) is the essence of worship,"[5] and "Dua is the weapon of the believer."[6]

---

1. The Holy Qur'an 40:60.
2. The Holy Qur'an 2:30.
3. The Holy Qur'an 31:20.
4. The Holy Qur'an 25:77.
5. Al-Majlisi, *Bihar al-Anwar*, v. 90, p. 300.
6. Al-Majlisi, *Bihar al-Anwar*, v. 90, p. 294.

The Prophet and his noble family (pbut) have provided a treasure trove of supplications and whispered prayers for the worshipper to draw closer to God (swt) at various times throughout the year, across all seasons, months, weeks, and even at specific moments of the day and night. This is particularly evident during special occasions that are associated with sacred sites such as holy shrines and mosques, or significant periods like the month of Ramadan, night of destiny (*Laylat al-Qadr*), the eve of the fifteenth of Sha'ban, the night of Mab'ath, and the night and day of Friday.

In addition, these supplications embody an educational program that nurtures the soul and directly influences one's behavior and daily life. Spiritual education in Islam is a meticulous endeavor aimed at guiding individuals toward holistic perfection—spiritually, physically, intellectually, and ethically. As such, it is imperative to allocate dedicated time for it, akin to the time we set aside for daily living and leisure. Amir al-Mu'minin Ali (p) articulated this beautifully when he stated, "A believer has three hours: one hour to converse with their Lord, one hour to earn their livelihood, and one hour to enjoy permissible pleasures in life."[7]

Regrettably, we witness a significant neglect of spiritual development among many individuals today. Just as the body seeks healthy sustenance, the soul too requires appropriate nourishment. Failure to balance these elements can lead to dire consequences.

As a result, we observe three primary orientations concerning spiritual education:

1. **The Sufi/Irfani Approach**: This path promotes complete detachment from the material world and continuous preoccupation with remembrance of God (swt) to the point of exhaustion and the refinement of various devotional rituals, worship, prayers, glorifications and praise of God. So, they do not rest or settle until they feel the taste of spirituality and melting in divine love. Followers of this approach focus intensely on their relationship with God (swt), often overlooking the multifaceted needs and aspects of human existence. Their aspiration is toward an understanding of the

7. Ibn Shu'ba al-Harrani, *Tuhaf al-Uqul*, 203.

Divine that they believe can be grasped through sensory experiences or imagination. Yet, God (swt), the Exalted, transcends all forms of sensory perception and conceptualization. "There is nothing like Him."[8]

2. **The Materialist Approach**: On the opposite end of the spectrum are those who wholly dismiss spiritual and religious practices, placing their focus exclusively on intellect and empirical reasoning, perceiving themselves merely as physical entities. It is likely that the most important reason why they are like this is a reaction to the perplexing behaviors exhibited by some Sufis, and secondly because of the allure of the advancements and innovations of individuals who lack any religious or spiritual affiliations, or who deny the existence of God (swt). Yet, how can they maintain their false positions when God (swt) challenges their denial by addressing their innate nature, "We will show them Our signs in the horizons and within themselves until it becomes evident to them that it is the truth. Is it not sufficient concerning your Lord that He is, over all things, Witness?"[9] "Say, 'Who provides for you out of the sky and the earth? Who controls [your] hearing and sight, and who brings forth the living from the dead and brings forth the dead from the living, and who directs the command?' They will say, 'God.' Say, 'Will you not then be pious.'"[10]
3. In response to these extremes, Islam presents a **balanced perspective** that fosters the development of the human *nafs* while simultaneously guiding individuals in all dimensions of life. This educational philosophy emphasizes the cultivation of a well-rounded character, aligned with God's will rather than mere human assumptions. Thus, the growth of the individual directly influences the well-being of the family, and from there, resilient communities. When individuals flourish, their families thrive too, and in turn, society flourishes.

---

8. The Holy Qur'an 42:11.
9. The Holy Qur'an 41:53. 53
10. The Holy Qur'an 10:31-32.

Thus, Islam posits a comprehensive framework that equally nourishes both the spiritual and material realms. True spiritual vigor cannot exist without physical well-being, nor can physical fitness be fully realized without spiritual health. Islam champions a balanced and integrated personality, ensuring that all aspects of human existence receive due attention without favoritism toward one facet at the expense of another, and not a matter of excessive focus in one area while neglecting another. Mufaddhal ibn Amr narrates, "While in the company of Abu Abdullah (p), we discussed various deeds (invocations). I expressed, 'My deeds seem so feeble.' He replied, 'Exercise caution, and seek forgiveness from God!' He continued, 'Indeed, fewer deeds performed with piety are far superior to abundant actions devoid of true devotion.'"[11]

One might argue, if the truth is so evident and instinctual, why do so many people today gravitate toward agnosticism and atheism? However, such assertions are often perpetuated by media narratives that lack thorough examination. Christianity and Islam together constitute the majority of the world's population, even if one were to not consider adherents of other religions, which have their own tangible presence in the world. It is noteworthy that a critical distinction exists between those who profess belief and those who actively practice their faith with the core issue being those who forsake spiritual development. Numerous reasons account for the avoidance or neglect of spirituality by many, as well as their indifference toward religious rituals and the solace they offer.

These reasons include:

1. Ignorance of the true purpose of existence: those who comprehend monotheism and their role in life and understand their origins and ultimate destination, will strive to make every moment of their worldly existence serve their highest purpose. Whether they attain status, wealth, or fame, they will use these blessings to draw closer to God, thus avoiding ignorance. God, the Exalted, states, "Say, 'Shall We inform you of the greatest

11. Al-Kulayni, *al-Kafi*, v. 2, p. 76.

losers in deeds? * Those whose efforts are lost in worldly life while they believe they are doing well in their actions'" [12]

2. Preoccupation with the world and attachment to its pleasures: Individuals absorbed by the allure of worldly pleasures—wealth, fame, status, food, drink, and sensuality—risk becoming enslaved by them. God warns: "Say, 'Who has forbidden the adornment of God that He has produced for His servants, and the good things of provision?' Say, 'They are for those who believe in the worldly life, but exclusively for them on the Day of Resurrection.' Thus, We elaborate the verses for a people who understand"[13]and Seek the abode of the Hereafter by means of what God has given you, while not forgetting your share of this world. Be good [to others] just as God has been good to you, and do not try to cause corruption in the land. Indeed God does not like the agents of corruption." [14] This is moderation in its essence.
3. Accumulation of sins without repentance: Living in a sea of sins, compounded by a lack of remorse, leads to the heart being shrouded in darkness. God (swt) states, "No indeed! The stain has covered their hearts because of what they have earned"[15] Such transgressions obstruct successful worship. There is a narration of a man who approached Amir al-Mu'minin (p) lamenting that he was not able to perform night prayer. He responded, "You are bound by your sins."[16]
4. Associating with the spiritually "dead": One who befriends those whose hearts are devoid of life will fail to experience the sweetness of closeness to God (swt). Associating with the spiritually dead dulls one's heart and dims the light of insight. God (swt) commands people to distance themselves from such individuals, "So turn away from whoever turns away from Our

12. The Holy Qur'an 18:103-104.
13. The Holy Qur'an 7:32.
14. The Holy Qur'an 28:77.
15. The Holy Qur'an 83:83.
16. Al-Kulayni, *al-Kafi*, v. 3, p. 450.

remembrance and seeks only this worldly life"[17] The Prophet (pbuh&hp) cautioned, "Beware of mingling with the dead." When questioned about who the dead were, he replied, "Every wealthy individual who is led astray by their wealth."[18] This sentiment is echoed by Imam Zayn al-'Abidin (p) in Dua Abu Hamzah, "Or perhaps you have witnessed my tendency to join the gatherings of idlers, which has left me stranded among them."

5. Deficiency in education and upbringing: Just as the body requires sustenance, so too does the soul, regardless of age. Thus, it is recommended to recite the adhan into the ear of a newborn, and it is understood that a fetus can hear its mother's recitation while in the womb. A series of religious rituals and guidelines govern the upbringing of children, starting from their first utterances and progressing to a comprehensive education and training that integrates these rituals into their very identity.

I.M.A.M. is unwaveringly committed to the promotion and dissemination of this religious development, particularly among the youth. In addition to our diverse array of publications, including articles, blogs, research papers, and videos—we diligently strive to harmonize theoretical concepts with practical applications to achieve the holistic integration we seek, without favoring one aspect over another.

With the release of our latest book, which focuses on spiritual development, we aim to reaffirm the vital role that worship and nurturing the inner dimensions play in Islam, while also emphasizing the necessity for progress and advancement in worldly pursuits according to Islam's ethos. Indeed, without the practice of supplication and heartfelt prayers, individuals may find it challenging to fulfill their aspirations in the material world.

We invite our esteemed readers to engage thoughtfully with this book, especially since it is published just prior to the sacred month of Ramadan—a perfect opportunity to reflect on the daily

---

17. The Holy Qur'an 53:29.
18. Al-Nuri, *Mustadrak al-Wasa'il*, v. 8, p. 338.

supplications that accompany this blessed time. We encourage you to draw insights from these prayers and learn how to incorporate their teachings into your daily lives. The author, Dr. Sayid Jafar al Hasany, has skillfully presented these essential concepts with an engaging style and clear explanations, ensuring that every reader who embraces this wisdom will undoubtedly experience transformative changes, leading them to a joyful existence, a serene heart, and a tranquil mind, free from the noise of life's chaos.

We extend our heartfelt gratitude to the esteemed author for this extraordinary contribution and for the honor of publishing it for the public good. We pray that it is accepted and recorded among his deeds on the day he stands before God (swt). Additionally, we wish to express our sincere appreciation to the dedicated team at I.M.A.M., whose collaborative efforts and hard work have brought this book to fruition, just in time for the revered month of Ramadan—the month of supplication, the month of the Qur'an, and the month of seeking closeness to God (swt). We humbly request prayers from all and acceptance by God (swt).

Sayyid M. B. Kashmiri
Representative of Jurist

Introduction

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ
عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ *
أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ
مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُواْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ *
شَهْرُ رَمَضَانَ الَّذِيَ أُنزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن
شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَن كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ
اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ

O you who believe! Fasting has been prescribed for you, as it was prescribed for those before you, so that you may perhaps become piously God-fearing.

For a specific number of days. If one of you is sick, or on a journey, let it then, instead, be an equal number of other days. As for those who can fast only with extreme difficulty, a ransom: food for a needy person. But should anyone volunteer doing good, then that is better for him. And to fast is better for you, if only you knew.

The month of Ramadan, the one in which the Qur'an was sent down, as guidance to humankind, and clear proofs of guidance and distinguishing criteria. Therefore, let whoever is present and witnessing the month fast it. And as for the one who is sick, or on a journey, let it then, instead, be an equal number of other days. God intends ease for you, not hardship, and so that you may complete the prescribed period, and proclaim the

الْعُسْرَ وَلِتُكْمِلُواْ الْعِدَّةَ
وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ*
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُواْ لِي
وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

greatness of God for guiding you, so that you may perhaps become thankful.
And if my servants ask you about Me, I am near, indeed. I answer the call of the caller when he calls Me. So let them respond to Me, and let them believe in Me, so that they may perhaps follow the right way.
[2:183-186]

The holy month of Ramadan is an extraordinary opportunity for us. During this yearly milestone, we are meant to engage in self-discipline, cultivate compassion towards others, strengthen our connection with the Holy Qur'an, deepen our relationship with our Creator, and get to know ourselves through introspection and self-assessment.

This period is intended to serve as a time of reflection, during which we evaluate our thoughts and actions, prioritize spiritual nourishment over physical sustenance, and focus on healing our bond with our Lord, a connection that we too often neglect the remainder of the year.

Various acts of worship have been recommended for each moment of the holy month of Ramadan. One of these recommended acts is the recitation of specific daily supplications. As we shall see, these are made up of concise statements, not more than a few lines in length, which are rich with profound Islamic teachings.

This book offers a brief commentary on the spiritual significance of each daily supplication, and is designed to provide daily spiritual reminders in the blessed days and nights of the holy month.

Concision

The following pages were initially composed as personal notes for daily sermons intended to be delivered during the holy month of Ramadan, with the aim of drawing insights from the thirty daily supplications and exploring the meanings encapsulated therein. These notes can be utilized for personal reflection, or further discussions with family or community members. While the commentary is not meant to be exhaustive, it strives to address all of the key points and facets of the supplications, while also functioning as a point of reference. I have deliberately chosen a simplified language and format to enhance the readability and comprehension of this work, thereby ensuring its accessibility to a broader audience. It should therefore be suitable to individuals of all ages and levels of knowledge.

The work emphasizes practical spiritual growth, and may occasionally require some understanding or explanation of abstract notions and subtle connections. Some advanced or subtle topics were briefly addressed simply as an introduction, to allow those able and so inclined to pursue their study, without sacrificing the accessible nature of the work.

Methodology

Part of the aim of this study is to allow readers to get better acquainted with the Holy Qur'an and the sayings of Ahl al-Bayt (pbut). You will therefore notice that every point that will be made throughout the work will be based solely on Qur'anic verses and direct narrations from Ahl al-Bayt (pbut) Furthermore, it was important to provide the verses of the Holy Qur'an and the narrations supporting every point made, with full references, in both the original Arabic, as well as in a clear and accurate translation. All translations provided are original and my own.

Due to the chosen summary format and the spiritual significance of the holy month, minimal commentary has been

included on Qur'anic verses and narrations to encourage personal reflection and contemplation.

There are several recurring themes present in these supplications. Some of the prominent ones include

- Seeking God's assistance, pleasure, mercy, protection, guidance and forgiveness;
- Emphasizing sincerity in acts of devotion and experiencing the joy of religious practice;
- Strengthening our relationship with the Holy Qur'an;
- Building resolve and discipline;
- Fostering spiritual awareness, insight and awakening;
- Seeking the company of the righteous, avoiding the association with the wicked;
- Avoiding superficial and mechanical worship;
- Steering clear of incurring God's displeasure, wrath, abandonment, and punishment;
- Avoiding heedlessness, ignorance;
- Guarding against the deceptions of Satan and his allies, and so forth.

I have endeavored to reduce redundancy, approach recurring themes from various perspectives, and avoid cross-referencing to a minimum so as to avoid overwhelming the text with theoretical considerations.

A note on supplications

Given the general lack of awareness and importance attributed to the treasures of meaning that are found in supplications, I would like to draw attention to certain key points that may serve as a source of inspiration and guiding principles for individuals as they embark on a spiritual journey while reciting these and other supplications.

Regrettably, there exists a misconception that supplications are mere utterances to be mechanically repeated, as though they were

incantations devoid of any intellectual substance. Nothing could be further from the truth, as our masters, the immaculate members of Ahl al-Bayt (pbut), have used supplications and visitations as repositories of some of their most profound teachings, safeguarded from the prying eyes of their enemies, who never would have thought to look there for their teachings. This underscores the tremendous amount of work before us to study and understand supplications, in order to unveil the hidden teachings encapsulated within them, and to discern the genius methods through which Ahl al-Bayt (pbut), have transmitted their knowledge to their followers and lovers.

While a comprehensive analysis regarding the methodology for interpreting and understanding supplications in accordance with the teachings of Ahl al-Bayt (pbut) is beyond the scope of this discussion, I share here some significant insights and conclusions which can inform our approach in the present endeavor, and which can be extrapolated to other supplications and visitations (*ziyara*) as well.

- We must approach every supplication as a cohesive unit, with its own structure and coherence, while also being in full accordance with the rest of the teachings of religion;
- The conclusions of supplications must be examined meticulously, as they often reveal the objectives and intent of the supplication, thereby allowing us to establish a cohesive and consistent theme that runs throughout the entirety of the supplication;
- We must understand the difference between words when they are used in their literal and semantic sense, and when employed as technical terms within a complex network of nuanced meanings, as elucidated by the Imams (pbut) to their followers;
- We must be able to support every point and concept found in a supplication and visitation with verses from the Holy Qur'an as a primary source, and authentic narrations as a secondary source;

- We must make efforts to interpret supplications and visitations as practical guidance that can be implemented in our daily lives, as well as passed on to future generations.

Spiritual progression

There exists a discernible logical progression evident within and throughout the content of these supplications, seemingly designed to mirror the spiritual journey towards the Divine by those observing the thirty day fast of the sacred month.

The blueprint for this spiritual journey can be identified through four distinct layers or spiritual arches.

The initial layer of spiritual progression can be observed by examining the daily evolution encapsulated within the themes and practical applications of the supplications, building upon each other and transitioning from one day to the next.

The second layer consists in first dividing the holy month into three thirds, segments of ten days each, analyzing the targeted spiritual advancement in the specific day of every segment, and observing the interconnectedness and progression between the corresponding days of the other thirds.[19]

The third layer involves dividing the holy month into two halves of fifteen days, exploring the spiritual development within the specific day and its corresponding day in the two halves of the holy month of Ramadan, and recognizing how the progression of the initial half contributes the growth observed in the corresponding days of the second half.[20]

---

19. E.g. Day one with days eleven and twenty-one; day two with days twelve and twenty-two; day ten with days twenty and thirty; etc.
20. E.g. Day one with day sixteen; day two with day seventeen; day fifteen with day sixteen; etc.

The last layer of spiritual progression entails examining the gradual movement of progression found in the arches between the beginnings and the end of the journey.[21]

These proposed layers are simply meant to serve as general guidelines to assist in navigating the supplications from a perspective of spiritual development.

I alluded to this progression after presenting the "Main Themes" of the supplication of every day, with the heading "Spiritual Journey," as a gentle reminder to the reader of this dimension of spiritual journeying and growth. A more thorough cross-analysis and in-depth exploration of spiritual concepts are beyond the scope and aims of the present work's discussion.

Variants

There are slight variations in the versions of the daily supplications that are found in *Mafateeh al-Jinan* of Shaykh Abbas al-Qummi (d. 1359 AH.) [22], *al-Misbah*[23] of Shaykh al-Kaf'ami (d. 905 AH.), *Iqbal al-A'mal* of Sayid Ibn Tawus[24] (d. 664 AH.). Due to its popularity, I have relied on the version reported in *Mafateeh al-Jinan* by Shaykh Abbas al-Qummi. Detailed notes regarding the variants have been removed to keep the work accessible.

Chain of transmission

The thirty daily supplications of the month of Ramadan have been reported as a single narration from the Holy Prophet (pbuh&hp) through Ibn 'Abbas, however the narration is *Mursal*, meaning that the first narrator is reporting the narration indirectly, without mentioning his source. This would technically

21. E.g. Day one with day thirty; day two with day twenty-nine; day fifteen with day sixteen; etc.
22. Shaykh Abbas al-Qummi, *Mafateeh al-Jinan*.
23. Full title Junnat al-Aman al-Waqia wa Jannat al-Iman al-Baqia
24. In fact, he has a distinct book entitled *al-Midhmar* that is specifically dedicated to the acts of the holy month of Ramadan that is usually printed along with *al-Iqbal*, which is dedicated to the rest of the year. For simplicity, we are therefore simply calling it *al-Iqbal*.

classify this narration as being weak, even though the majority of our expert scholars accept the narrations that are *Mursal* either entirely[25] or conditionally.[26]

This however does not prevent us from making use of such narrations and reports in any case. Firstly, because there is no proof that this is not an authentic narration. Secondly, because the Ahl al-Bayt (pbut) have established a rule for us that applies to these situations. For instance, Imam al-Baqir (p) says,

> Whoever is informed of a narration promising of reward from God for a deed, and performs that deed in pursuit of that reward, shall indeed be granted the sought-after reward, even if the narration that reached him does not match the truth.[27]

Furthermore, some of our great scholars have mentioned these supplications, along with their rewards in their works.

The famous scholar, Sayyid Ibn Tawus, mentioned these daily supplications verbatim in his *Iqbal al-A'mal,* without mentioning a chain transmission. It is important to know that Ibn Tawus specialized in works of supplications and deeds. He is a respected authority in this field, and his works have been a dominant reference. And as he states,[28] he has only used narrations that are reliable by his standards in his works. Al-Majlisi then relied on Ibn Tawus's work to transmit these supplications in his *Bihar al-Anwar*, as well as *Zaad al-Ma'ad.*[29]

---

25. E.g. al-Barqi (companion of Imam al-Rida and al-Jawad).
26. E.g. al-Saduq in *Man La Yahduruhu al-Faqeeh* (d. 381AH) al-Tusi (d. 460AH.) al-Qummi in his *Qawaneen* (d. 1231AH).
27. Al-Kulayni, *al-Kafi*, v. 2, p. 87.
28. *Falah al-Sail.*
29. Where he also pointed out that al-Kaf'ami mistakenly switched the supplications of the twenty-seventh and twenty-ninth days, which means that he had another source for it. He also adds that it may be more appropriate to recite the supplication of the twenty-seventh day on the twenty-third day instead, as it contains a mention of Laylat al-Qadr, and this would be more aligned with the position of the Shia that it is on the twenty-third.

As for Shaykh Ibrahim al-Kaf'ami (d. 905AH.), another well-known and great scholar, he reported these supplications in two of his works[30] in which he also stated that he will only report reliable supplications and deeds. He writes in his *Misbah:*

> And it is recommended
> for the one fasting to recite the following supplications. For every day, there is a dedicated supplication, from the first until the last day. [Reported] From the book *al-Thakhira*[31], narrated by Ibn Abbas from the Prophet, (p) and his family...[32]

Shaykh al-Qummi relied for his transmission on the version of *Zaad al-Ma'ad* by al-Majlisi. While these supplications are found in many or most works related to the rituals and deeds of the Holy month of Ramadan, I have not personally found any other primary sources for them than the ones I have mentioned here.

Finally, the content of these supplications is a strong argument towards establishing their acceptability. First, because all of the notions that are included in these supplications can be found directly in the verses of the Holy Qur'an or in other authentic narrations; and second, because the richness of their meanings, their style, their eloquence and wording, their inner coherence and consistency, and their order, are all indicators that their source is the Holy Prophet (pbuh&hp) or the purified members of his household. The clear and explicit mention of notions such as seeking intercession and recognizing Ahl al-Bayt (pbut) as a means to God Almighty (*Tawassul* and *Shafa'a*), as well as the technical notions of "love and hate" (*Tawalli* and *Tabbarri*), and the manner in which prayers and blessings are sent upon the Holy Prophet (pbuh&hp), are all further indicators that their source is the school of Ahl al-Bayt (pbut).

I sincerely pray to God He deems this modest work acceptable, and that it may benefit my brothers and sisters, as believers,

---

30. *Al-Balad al-Ameen wal-Dir' al-Haseen*, 220, as well as *al-Misbah*, 714.
31. Seems to be an unknown work in the present.
32. Al-Kaf'ami, *al-Misbah*, 714.

parents, educators, and lecturers. And I seek God's forgiveness for all my failings and shortcomings.

Day 1

اَللّٰهُمَّ
اجْعَلْ صِيامي فيهِ صِيامَ الصّائِمينَ
وَ قِيامي فيهِ قِيامَ الْقائِمينَ
وَ نَبِّهْني فيهِ عَنْ نَوْمَةِ الْغافِلينَ
وَ هَبْ لى جُرْمي فيهِ يا اِلٰهَ الْعالَمينَ
وَ اعْفُ عَنّي يا عافِياً عَنْ الْمجْرِمينَ

O God!
Make my fast, in it, the fast of those who truly fast,
And my rising to worship, in it, the rising of those who truly rise,
And awaken me, in it, from the sleep of the distracted, heedless ones,
And absolve me, in it, from my crime, O God of the worlds,
And pardon me, O granter of pardons to the criminals.

Main themes

- Fulfilling the fast of the month of Ramadan and benefitting from its blessings
- Spiritual purity and awakening, closeness to God (swt), inner peace
- Repentance and forgiveness
- Relationship with the Holy Qur'an and remembrance of God (swt)

Spiritual journey

This is indeed a beautiful supplication to begin the spiritual journey of the holy month of Ramadan.

On the first day of the holy month, we ask God Almighty to help us wake up from the slumber, distractions, heedlessness, laziness and neglect, so that we may truly enter into the holy month, fully awake, realizing its significance.

This is the first day of the first half of the holy month. By the time we enter the second half, we hope to align our conduct with that of the righteous and virtuous servants of God (swt).[33]

This is also the first day of the first third of the holy month. When we enter the second third, we hope to have achieved a state that makes worship and goodness desirable to us, and all types of disobedience and indecency undesirable.[34]

We understand that fasting and acts of worship during this month will require effort, but our spiritual growth will ultimately make us grateful for this unmatched opportunity as we shall express on day thirty, because we understand that it will lead to our purification and spiritual immunity, as we find on day twenty-nine.

As we enter this holy month, we recognize our sins, disobedience and foolishness, and we ask God to overlook and forgive our sins, so that we enter it with a blank slate, unburdened by the weight of our mistakes and shortcomings. This is not a forgiveness which we deserve, so we ask God to grant it to us out of His generosity and grace.

"in it"

You will certainly notice that the daily supplications of the holy month of Ramadan contain the added qualifier "in it," which is frequently stated in the supplication of every day.

33. Day sixteen.
34. Day eleven.

This may either mean that we are seeking this outcome to occur during the specific day for which the supplication is assigned (meaning "on this day"), or during the holy month of Ramadan in general (meaning "during this month"). Both interpretations are plausible.

It is also worth mentioning that there are other versions of these daily supplications, in which "in it" is entirely missing in some instances, or, replaced by "on this day" in others.

The fast of those who truly fast

The ritual act of fasting existed before the advent of Islam, but its obligation was limited to the prophets. When Islam was revealed, this act of worship became part of the teachings of this new religion to all Muslims. In other words, fasting the holy month of Ramadan is an honour that was only granted to the followers of our beloved Prophet (pbuh&hp) which they only share with previous divine prophets.

But how regrettable it is to perform an honorable duty, or an important task or function, but fail to do it to completion. And in the end, nothing is gained from it apart from feeling tired, frustrated and sorry for having failed to complete the task, and having nothing to show for the effort deployed. When we fast, we abstain from eating and drinking, and go hungry and get tired, especially when the days are long and hot. And we will do it because it is a duty and obligation. But God (swt) did not legislate fasting just so that we feel hungry and thirsty. There are people who go on diets and who may feel hungrier and thirstier than those who fast, but they are not fasting.

Fasting is indeed an honorable duty, not only because it shows our submission and obedience to our Lord and Creator, but also because of the spiritual growth that it allows us to experience. This however only takes place if we perform the fast as God intends, which means staying away from all that which God dislikes and bringing ourselves to do that which God wants us to do.

The Holy Prophet (pbuh&hp) told the great companion Jabir ibn Abdullah al-Ansari,

> "O Jabir! This is indeed the month of Ramadan! Whoever fasts during its days, stands in prayer a portion of its nights, keeps chaste his stomach and private parts, and restrains his tongue, will be extracted out of his sins as he exits the month."
> Jabir proclaimed: "O Messenger of God, how excellent is this statement!"
> To which the Holy Prophet (pbuh&hp) responded: "O Jabir, and how difficult are these conditions!"[35]

That is why there are multiple narrations that state that there are some who fast, but who gain nothing from their fast except hunger and thirst. For example the Holy Prophet (pbuh&hp) says,

> There are those who fast whose only share from this fast is hunger. And there are late-night worshippers whose only share from this worship is sleeplessness; [36]

When we fast, we have the ability to transcend the materialist attachments of this world, and we begin to resemble the angels, who do not get distracted from serving God (swt) and worshipping Him, nor do they ever allow themselves to use the faculties given to them by their Creator in sin and disobedience.

So what is it that we have to do to be deemed someone who is truly fasting?

Fasting has a set of principles, etiquettes and manners that correspond with it. And the most important of these is the necessity of not only refraining from disobeying God, but staying as far away from sins as possible. Just like if you saw a very dangerous situation, you would not only refrain from walking into it, but you would not even get close to it, and would prefer not to see it and, if it is dangerous people, not have them see you; so should you avoid sins and disobedience to God, and try not to even think about such matters.

---

35. Al-Kulayni, *al-Kafi*, v. 4, p. 87.
36. Al-Majlisi, *Bihar al-Anwar*, v. 96, p. 296, hadith 27. See also al-Saduq, *Fada'il al-Ashhur al-Thalatha*.

Of course this includes the clear and major sins, such as lying, stealing, or not performing the obligatory prayers, backbiting, watching anything that is forbidden, and listening to music. The Islamic teachings are clear about fasting being for all of the faculties of our being.

Our Lady, Fatima al-Zahra (p) says,

> What good is there for the one who fasts if he does not guard his tongue, his hearing, his sight, and the rest of his organs?[37]

Imam al-Sadiq (p) says,

> If you fast, then let your hearing, your sight, your private parts and your tongue also fast.
> Turn your sight away from that which is forbidden to look at for you. And prevent your hearing from listening to that which is forbidden to listen to. And hold back your tongue from lying and vulgarity.[38]

In fact, the Imam explains that this constitutes the strict minimum to meet the threshold for fasting,

> The fast of the month of Ramadan is an obligatory duty every year. And the minimum that must be met to be relieved of this duty, is an intention, in the heart of the believer, that he will fast it with a truthful resolve, and abstain from eating, drinking and copulating during the entirety of the day, and carefully guard, during the fast, all of his organs from engaging in any sins prohibited by his Lord, seeking nearness to Him through all of this.Only when all of this has been observed will the believer have relieved himself of his duty.[39]

The Imam provides yet more details in other narrations,

> If you enter the state of fasting, then let your hearing and your sight fast from all things forbidden, and let your hands and all of your organs fast from all undesirable

---

37. Al-Majlisi, *Bihar al-Anwar*, v. 96, ch. 36, hadith 25.
38. Al-Majlisi, *Bihar al-Anwar*, v. 96, ch. p. 295, hadith 26.
39. Al-Nuri, *Mustadrak al-Wasail*, v. 7, p. 366.

> acts. Stay away from blabber [...], and let the solemnity and reverence of fasting show on you. Maintain silence so long as you can, and avoid speech except in the remembrance of God, and do not make the day you fast and the day you do not fast the same. And beware of intimate activities that excite your desire, and of kissing, and stay away from laughing out loud, for God dislikes all of these acts.[40]

Fasting is therefore not a state of the body but of the spirit. And to be in this spiritual state, beyond avoiding the technically and legally defined sins that invalidate the bodily fast, one must avoid spiritual vices, such as arrogance, impatience, anger, and all forms of obscenity.

Imam al-Sadiq (p) says,

> Fasting does not only consist in refraining from eating and drinking. Then he said: Mary said "I have vowed a fast to the Most Compassionate," meaning silence. So if you fast, guard your tongues, lower your gazes, and do not argue or be envious. He then said: The Messenger of God (pbuh&hp)heard a fasting women insulting her young servant, so he ordered some food for her and told her: eat! She said: but I am fasting. He replied: how can you be fasting if you insulted your servant? Fasting is not abstaining from eating and drinking.[41]

Imam al-Kazim (p) says,

> The Messenger of God, peace upon him and his family, said:
> If a servant enters the state of fasting, and then when he is insulted, he responds: 'Peace be with you, I am fasting,' God, glory be to Him, will say:
> My servant has sought refuge from my other servant in fasting, admit Him into Paradise.[42]

---

40. Al-Majlisi, *Bihar al-Anwar*, v. 96, ch. 36, p. 292, hadith 16.
41. Al-Majlisi, *Bihar al-Anwar*, v. 96, ch. 36, p. 294, hadith 23.
42. Al-Majlisi, *Bihar al-Anwar*, v. 96, p. 293.

The great honors of those who truly fast

The narrations tell us that one enjoys incomparable honors and graces from God if they are of those who are truly fasting.

Imam al-Sadiq (p) says,

> The sleep of the one who fasts is worship, and his silence is a glorification of God, and his actions are accepted, and his invocations are answered.[43]

The Holy Prophet (pbuh&hp) says,

> The one who fasts is in a state of worship to God, even when he is sleeping in his bed, so long as he is not backbiting another Muslim.[44]

The Holy Prophet ([buh&hp) also says,

> One of the gates of Paradise is called al-Rayyan[45], none shall enter it except those who truly fast.[46]

Encompassing and exceeding all these merits and honors is achieving a state in which God is pleased with us. The Holy Prophet (pbuh&hp) says,

> God Almighty has said: fasting is for my sake, so I am the One who rewards it.[47]

The rising of those who truly rise (in worship)

The second statement of this supplication reminds us of a Qur'anic verse that talks about those who can be recognized by the quality of their standing for prayer,

---

43. Al-Hurr al-Amili, *Wasail al-Shia*, v. 10, p. 401.
44. Al-Kulayni, *al-Kafi*, v. 4, p. 64.
45. Literally means the Gate of Quenching.
46. Al-Hurr al-Amili, *Wasail al-Shia*, v. 10, p. 405.
47. Al-Majlisi, *Bihar al-Anwar*, v. 96, p. 255.

And remember when We assigned for Ibrahim the location of the House, saying
"Do not associate anything with Me, and purify My House for those who will circle around it, those who stand in prayer, and those who bow down and prostrate themselves." [22:26]

Prophet Ibrahim (p) one of God's greatest servants and prophets, was instructed by God Almighty, to prepare and purify the House of God, in order that those who stand in prayer may come to a place of worship ready for them. This is indeed a great honour for us, to understand the distinction of those who stand in prayer.

The benefits of worship cannot be reached if worship is performed as a series of blind, mechanical rituals. The holy month of Ramadan can be a wonderful opportunity for us to make serious efforts to improve the quality of our prayers. We can ensure that we remain focused as we perform the prayer, not allowing our mind to roam free. We must not allow ourselves to be fixated on finishing the prayer, or to fall into the traps of hurrying during our prayer, being distracted, or delaying it, all of which are indications that we do not truly give it the importance it deserves.

Worship must be performed with deep thinking if it is to generate its intended spiritual effects and benefits.

Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth; 'Our Lord, You have not created this in vain! Immaculate are you! Save us from the punishment of the Fire' [3:191]

Those who rise to worship God with their bodies but not with their minds, they are no different than those who fast only by going hungry, without conducting themselves in manner that corresponds with their fast.

Imam Ali (p) says,

How many are those who fast, yet whose only share from their fasting is hunger and thirst,
And how many are those who rise to worship, yet whose only share from their rising is sleeplessness and weariness,

> How much better is the sleep of the wise, and their eating and drinking.[48]

And we are also told that he once saw a man from Hururiya, a region where the Khawarij[49] congregated, reciting in the middle of the night, so he said,

> Sleep, with certainty in faith, is better than prayers that are full of doubt.[50]

The sleep of those who are oblivious

Distracted heedlessness

In this supplication, we ask God to prevent us from falling into the sleep of those who are distracted, heedless, and negligent. This sleep may be understood in the physical sense of closing our eyes, resting our body, and becoming unconscious of our surroundings, and we will cover this in the following section, or it may be the metaphorical sense of becoming spiritually distracted and negligent, which we will discuss now.

Our religion gives an unsurpassed importance to reason and considers anything that takes away from our ability to fully benefit from our intellectual faculties a great waste. Being in a state of distraction and negligence towards the purpose of our existence is therefore one of the greatest wastes of opportunity and divine blessings.

The Holy Qur'an identifies the sources of heedlessness as stemming from our love and attachment to this world:

---

48. *Nahj al-Balagha*, sayings, 145
49. The Kharijites are a group of political defectors who, some 37 years after the passing of the Holy Prophet (pbuh&hp), rejected traditional Islamic teachings and came up with their own distorted beliefs. They were violent and bloodthirsty against all those who did not agree with them, while at the same time being devoted to extreme forms of worship. Imam Ali (p) fought them in the Battle of Nahrawan 38AH/658CE.
50. *Nahj al-Balagha*, Sayings, 97.

> *Vainglorious rivalry has distracted you [102:1]*

Competing for the vanities of this world can take multiple forms. The clearest example of such empty competition is that over material luxuries and comforts:

> *[...] But I did grant them and their forefathers enjoyment and comforts until they forgot the remembrance, and they became a ruined, worthless people. [25:18]*

Our possessions and even our own children may become distractions from our ultimate purpose:

> *O you who believe, do not let your wealth nor your children distract you from the remembrance of God. And whoever does that, it is they who are the true losers. [63:9]*

Imam Ali (p) says that three signs help identify the one who falls in this state, which we may apply to examine ourselves:

> The distracted heedless person has three signs:
> Negligence, diversion, and forgetfulness.[51]

A narration from the Holy Prophet (pbuh&hp) tells us our inability to take lessons from the patterns of the world around us is also a sign of heedlessness:

> The most heedless among people is the one who does not take heed of how the world changes from one state to another.[52]

This is equated with a complete of waste of life. Imam Ali (p) says,

> It is sufficient heedlessness for a person
> to waste their entire lifetime in that which does not bring them salvation.[53]

As a result of falling into heedlessness, numerous negative outcomes may be expected. The effects include an inability to

51. Al-Warram, *Tanbih al-Khawatir*, v. 2, p. 117.
52. Al-Majlisi, *Bihar al-Anwar*, v. 73, p. 88.
53. Al-Rayhsahri, *Mizan al-Hikma*, v. 3, p. 2287.

experience spirituality or to view the world with spiritual insight. For instance, Imam al-Baqir (p) says,

> And beware of heedlessness, for within it lies the hardening of the heart.[54]

Imam Ali (p) says,

> Persistence in a state of heedlessness leads to a blindness of the spiritual insight.[55]

Physical sleep

Islam is the religion of balance. God has created sleep and made it into a rest for the body and the mind.

> *It is He who made the night a covering for you,*
> *and sleep for rest,*
> *and He made the day a recall to life. [25:47]*

But as with everything else, when it is exaggerated or misused, sleep turns into something harmful and negative. Sleeping too much is laziness, dullness, sluggishness, passivity. And as bad as this may be for the activities of our daily lives, it is much worse when we prefer the comfort of laziness and sleep over the worship of God and seeking the means of proximity to Him through obedience.

This is especially true for the holy month of Ramadan. It is quite unfortunate that some believers waste large portions of the days of the holy month in rest, entertainment and sleep, instead of taking advantage of such precious moments and opportunities. While the Holy Prophet (pbuh&hp) explained the great honors bestowed upon those who fast, to the point where their sleep and their breaths are deemed acts of worship and remembrance, this should not be interpreted as an encouragement to sleep more than usual; quite the contrary. The Holy Prophet (pbuh&hp) would himself fold his sleeping mat and put it away for the entirety of the last ten days of the holy month of Ramadan, in order to dedicate himself to

54. Al-Majlisi, *Bihar al-Anwar*, v. 78, p. 162.
55. Al-Rayhsahri, *Mizan al-Hikma*, v. 3, p. 2287.

worship, taking full advantage of the blessings of this month. Our need for the blessings of this month is much greater than that of the Holy Prophet (pbuh&hp).

Imam al-Sadiq (p) says,

> And sleep the sleep of the worshippers, and do not sleep the sleep of those who are heedless and distracted. The clever worshippers sleep in order to rest, while those who are heedless sleep out of ungratefulness and carelessness. God's Messenger – peace upon him and his household – has said: 'my eye sleeps, but not my heart'.
>
> And make your sleep with the intention of lightening the burden of the angels, and removing your self from its desires. And use sleep to better know your self for its weakness, its dependence, and its inability to perform any of its actions and rest were it not for God's decree and providence.
>
> Sleep is the twin of death, so use it as evidence for death, during which you will not find a way to become aware again, nor will you find the ability to go back and remedy that which you left incomplete.
>
> The one who has slept through an obligatory act or a recommended worship, or has missed something because of it, has fallen in the sleep of the heedless and the way of the losers, and the owner of such a sleep has been cheated. As for the one who sleeps after having performed his obligatory acts and his recommended worship, and who has fulfilled his duties, his sleep is praiseworthy indeed.[56]

Alignment of inside and outside

Islam presents a comprehensive and meticulous worship program tailored for the needs of every human being. This supplication hints to the importance of achieving the true benefits of the acts of worship that we perform, so that the outwardly appearance of the

---

56. Al-Majlisi, *Bihar al-Anwar*, v. 76, ch. 43, p. 189, hadith 18.

acts and what they symbolize have the desired effects on our hearts and souls.

For instance, in the case of the obligatory prayers which we must perform five times a day, Imam al-Sadiq (p) says,

> Know that prayer is a sanctuary decreed by God on Earth. Whoever wishes to assess how much of the desired benefits they have derived from their prayers, let them contemplate whether their prayer has barred them from indecencies and reprehensible acts.
> For they only achieve its benefits to the extent that it has barred them from such acts.[57]

So is the case with fasting, and any other acts of ritual and worship.

Our distraction, heedlessness and forgetfulness, however, make us content with the external appearance of our acts of worship, even though we are clearly missing out on the deeper objective from engaging in this worship. The Holy Qur'an teaches us that the remedy to avoiding heedlessness is to remain in a state of internal remembrance of God Almighty at all times of the day:

> *And remember your Lord, within yourself,*
> *with humility and with reverence,*
> *without raising your voice,*
> *in the mornings and the evenings.*
> *And do not be of the heedless. [7:205]*

Falling short of this alignment of our inner state and our external appearance will lead to psychological issues, as well as a spiritual state of hypocrisy, even if it is not an intentional one. The Holy Qur'an considers turning away from the remembrance of God, after one has been repeatedly and clearly reminded, equal to being guilty of a crime.

> *And who could be more unjust,*
> *than the one who was reminded of the signs of his Lord,*
> *yet still turned away from them?*
> *We will surely take vengeance upon the guilty ones. [32:22]*

---

57. Al-Majlisi, *Bihar al-Anwar*, v. 84, p. 263

That is why we seek God's assistance and forgiveness in this supplication, so as not to be of those guilty of this type of spiritual injustice, by striving to realign our internal and external states at all times.